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RELIGIOUS.

For the Recorder & Telegraph.

WARE'S DISCOURSES.—NO. II.

MESSRS. EDITORS.—The author of the Discourses from which I made several extracts in my last communication, expressly denies that it is proper to offer religious worship to Christ. Page 191, he says, “We honour the Father by the direct offering to him of supreme worship, by the express and immediate presentation of adoration and prayer to him,” &c.—“Now in Christ Jesus, ye who sometime were afar off, are made nigh *by the blood of Christ*.” And ‘that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.’ Eph. 13, 16. “When we were enemies, we were reconciled to God by the death of his Son.” Rom. v. 10. (To be continued.) B.

For the Recorder & Telegraph.

AMERICAN EDUCATION SOCIETY.

Though more has been done to counteract the exertions of the pious in this department of benevolent enterprise than in any other; and though there are more intrinsic difficulties attending the prosecution of this “labor of love” than attend the prosecution of almost any missionary or philanthropic labors, yet American Christians will never suffer their hands to hang down, nor their hearts to fail them, till the original object of this Society is secured. Facts remain facts, in spite of all cavilling and reproach. The wretched state of many parts of our country in a moral and religious view, is enough, without any minute calculation of the number of faithful preachers, to show that thousands more of devoted servants of Christ are wanted at this moment, to exert a restraining or quickening influence over a vast mass of uninstructed mind.

We are told, that there are thousands of ministers scattered through the land, who are not taken into the account, in the enumeration of competent ministers by the Directors of the American Education Society. But it may be asked, What are they doing?—Where is the evidence of their able and abundant labors? It is a fact which no man can deny, that there are no inconsiderable portions of our country covered with a busy and increasing population, where the Sabbath is scarcely recognized at all, except as a day of amusement—where horse-racing, cock-fighting, gambling, &c. using, and other evil practices are encouraged by the so-called respectable part of the community, and the rising generation are early initiated into the arts of boxing, gaming, &c. &c. And he it remembered that in these very sections of the country there is no deficiency of those who profess to preach the gospel, and who do preach it as far as they understand it, with faithfulness. But what is their general influence on the mass of mind with which they come in contact? Allow that they are instrumental in the conversion of some individuals—for which God is to be praised, and they are to be honored—but it is undeniable, that the position of public minis-
ters, which gives law an charter to the community at large, too altogether be and their reach. They are despised—not only for their rascality but for their poverty of intellect—for their presumption in aspiring to an official station for which they have neither natural nor inspired qualifications. Give to those sections of country an *old* as well as pious ministry, and you change their entire aspect within a very few short years. A minister who has grace in his heart, and a thorough knowledge of the lively oracles in his head, will exert a power any where, that will be felt, whether acknowledged or not, from the highest to the lowest citizen in the community where his lot is cast. I conclude with expressing a very earnest hope, that there will be no future intermission of zealous effort for increasing the funds, and multiplying the worthy beneficiaries of the Education Society.

A COUNTRYMAN.

For the Recorder & Telegraph.
ON FICTIONAL NARRATIVES EMPLOYED TO CONVEY RELIGIOUS INSTRUCTION.

Every benevolent man who loves the religion of Jesus Christ, will desire that its grand principles may be communicated to all his uninstructed and unenlightened brethren. Of this class of ignorant men, blind to the glory of the gospel, there are many even in Christian countries; men who cannot be drawn to the house of God to listen to the words of the preacher, who will not read the Bible, and who are repelled by every thing in the form of a sermon. Yet these men may be attracted by an interesting religious narrative, like the Shepherd of Salisbury Plain, or the Dairymen's Daughter; and in reading it may be instructed in religion, and through the grace and blessing of God may be saved—saved in this way, when, it would seem, they would not have been saved in any other way;—when, in all probability, without such narrative, they would have remained ignorant of truth, and hostile to goodness. Here there is an undeniable and immense benefit, resulting from such a narrative, its instructions having been accompanied by the Spirit of God. Is not this result a sufficient answer to all objections, which may be made to the employment of this method of conveying religious truth?

Let me, however, imagine an intelligent man, who has been in this manner transformed, and made wise unto salvation, visited by one of his neighbors, and addressed by him as follows:—“That little book or tract, which you esteem so highly, is unworthy of your regard. It is all a fiction. It presents to you incidents, which never existed,—conversations, which never took place,—characters, which have no being but in fancy. You have been imposed upon by a story-teller. Eternal, immutable truth has no need of fiction to support it. The great law of truth is never to be violated. We are never to do evil for the sake of good. The book is a falsehood. It ought to be thrown into the fire.” To this speech he may be supposed to give the following reply:—

“To me it is of little consequence, whether the narrative be founded in fact, or be the pure creation of fancy; whether the few circumstances, which serve to connect the religious instruction of the book, be circumstances which existed, or circumstances which were imagined. The book itself, with the exception, if it so be, of these incidents, is no fiction. It has brought to my mind eternal and immutable truth. It has opened to my view a new world. It has been the means, as I trust, of securing my everlasting salvation. Why then should I treat my little benefactor with contempt, and indignantly burn it?

“You say, we are not to do evil, for the sake of good; but the very point to be settled is, whether there be any evil in this affair. Your assertion, that the law of truth is never to be violated, is too broad and cannot be supported;—unlimited, unmodified, unexplained, the assertion will cast reproach upon the divine author of the parables of the New Testament; for what are those parables, in regard to the circumstances of them,

the iniquity of us all, and with his stripes we are healed.” Isa. lxx. 5.—Again, Mr. Ware says, “The death of Jesus, independent of his life, character and labours, avails nothing.” But the Bible says, “Now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself.” Heb. ix. 26. “Now in Christ Jesus, ye who sometime were afar off, are made nigh *by the blood of Christ*.” And ‘that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.’ Eph. 13, 16. “When we were enemies, we were reconciled to God by the death of his Son.” Rom. v. 10. (To be continued.) B.

From the Sunday School Magazine.

A SUNDAY SCHOLAR IN AMERICA.

We have received our English periodicals from

London, and in the Sunday School Magazine for

December, we find the following interesting com-

munication from one of their correspondents,

who had been engaged in a Sunday School in the

United States.

“I was engaged in a Sabbath School in America, in which it was a rule among the teachers that one should go out in search of those children who were breaking the sabbath day, to persuade them to come to school. The boy whom I am about to notice, was one of those brought in by myself; he remained for some time very regular, but missing him one sabbath, I went to know the cause, and was told that he was ill. I was not then allowed to have an interview with him, by the priest's orders; but, however, about half past three on the morning of the 22d of April, 1822, I was called to visit him; I must own I was a little astonished at this; however, I obeyed the summons, praising God that he afforded me this opportunity. When I entered the room, my scholar held out his hand, and said, ‘Oh, Sir! I am glad you are come; I wish you had come before, but they would not send for you; I have indeed reason to bless the hour you met with me while I was breaking the sabbath day, but the next sabbath I spend will be the happiest I have ever known.’ ‘Do you really think you are dying?’

“Oh Sir! I know I am going to die, and shall never see you again in the Sabbath School, to bear you talk about Jesus Christ. Oh! what should I have done if I had never heard about Jesus Christ?” “But did you never hear about Jesus Christ before?” “Yes; but I never was told how he loved children, and that he would hear children's prayers; I never read the Bible, until you spoke to me, and gave me the Bible, and said I might read it. I should like to read it now, but I cannot sit up.” “Do you wish I should read it?” He replied, “I wish you would read the place where Jesus Christ died for sinners!” I then read the 23d chapter of Luke; he then wished I would spend a few minutes in prayer, during which I begged, if it was God's will, he might be restored to health. When I had finished, he said, “When I was at school I did like to hear you pray for the children, but why did you pray that I should get better now?” “Because I should like, if it is God's will, you should come to school again. Do you not wish to come again?” “Yes; but I would rather go to God, for he says, ‘Where I am, ye shall be also.’” Allow me here to remark, that he was no stranger to Scripture, for in three months he learned 373 passages of Scripture. But little more passed at this meeting; I committed him to the hands of Him that was able to keep him in the trying hour, and promised to see him again.

“I called the next morning; when I went into the room, I found that he was hastening to the place appointed for all living, and that he must shortly appear before God. Yet he feared not death, for Jesus, the friend of sinners, was his friend, and wistfully dear to him. He was then dozing, but he soon awoke from his slumber, and seeing me, he held out his hand, and said, “Oh! I longed to see you again, for I shall soon be with Christ, for I am going to heaven.” “But are you not afraid to die?” “No,” said he, “I believe the sting of death is removed, and thanks be to God who has given me the victory, through our Lord Jesus Christ.” He added, “Oh! what has Jesus Christ done for me! Oh! what a wretched creature was I when you, Sir, first spoke to me about coming to school; I was indeed in the gall of bitterness.” “But are you willing to give Christ all the honour of your salvation, and to take all the blame of sin upon your own self?” “Yes, indeed, I am.” “Do you believe that he is merciful to you in pardoning your sin?” “Yes.” “But if he pardon your sin is it for your own sake?” “No, Sir; it is for my Saviour Jesus Christ's sake, and Christ alone is all.”

“Then you can trust in him, and believe that he will carry you safe to his kingdom?” “I must not mistrust him.” “Then you believe that Christ has done all things well?” he sweetly said, “Yes.” I was obliged again to leave him, and after committing him to God, I again left, and promised to be with him in the evening, he said, “Be sure and come, for I have something for you to tell the children of the school.” I then took my leave, praying that I might be favored with another interview.

“Very few hours passed, when I was again summoned to see the last of my young friend; I hastened with all speed. On my entering, I found him perfectly happy and composed, and indeed only waiting the call of the Lord, that he might go to inherit that kingdom which was prepared for him. After a little pause, he said, “Oh, Sir! I am glad you are come again this evening, for I shall not see another day here. But do tell the children of the school how happy I am, and tell them not to stay away from the Sabbath School, where they may learn the way to heaven, and hear about Jesus Christ; and tell them not to break the sabbath day as I have done, but come and hear what Jesus Christ has done for poor children, and what he is still doing for them; tell them to think of Henry when he is gone; tell them for Christ's sake, to remember their souls, and not to break the sabbath day; it is the advice of dying Henry.” Here his voice began to falter, so that he could scarcely speak, and he said, “I am going fast.” I asked him if he was quite resigned? he said “Quite.” “But are you willing to leave your father and mother behind you in this world?” “Oh, what is my father and mother to Christ?” “Do you really believe he has saved you?” “Yes.” “Where is your hope?” he pointed to heaven, and said, “Christ is there, he will save me, and bring me safe to heaven.”

“But have you not a wish your brother and all should go with you?” he said, “Yes,” and added, “the will of the Lord be done, as it is in heaven.” He appeared to be quite exhausted, and lay for some time unable to speak, but recovering a little, he turned to his father and mother, who stood weeping by his bed-side, and said, “Why do you cry, when I am going to Jesus Christ?” He appeared to be unable again to speak, and for a little time lay with his eyes fixed on them. He then revived again for the last time in this world, and said, “May the Lord pardon and bless and save my dear father and mother.” He then called his brother, and said, “I beg of you to read the Bible, for you may read it; I did, and found it a precious book to me.” Turning his head again to me, he said, “Oh! what should I have done if it had not been for you? for you and the Bible have taught me the way to heaven, and now I am going there to see that Jesus you told me so much about, and may God bless and reward you for it, for my soul is saved; Christ is every thing to me, we shall meet in heaven, then all will be peace.” These were nearly the last words he spoke, he heaved a heavy sigh, and sweetly fell

asleep in Jesus, on the morning of the 24th of April, 1822, aged only eleven years and five months.

“After the death of the dear boy, the whole of the family declared that they would never enter a Catholic church again, and begged I would take the other boy under my care, which I did while I stopped in the country, and left him there.

“I. W. H.”

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

The amount of the following List will be found to exceed that of last year by nearly 70,000. We have not been able to learn the income of several Societies which were in the former List, but others are added to the present. In estimating the income of the American Societies, which are stated in dollars, the dollar has been reckoned at 4s. 6d.

	Total Income.
African Institution	\$33 13 8
American Bible	10162 11 0
American Board of Missions	10683 13 6
American Colonization	985 10 0
American Education	2127 7 6
American Jews	3114 4 6
American Methodist Missionary	931 10 0
American United Foreign Missionary	4719 7 6
Baptist Missionary	15955 11 2
British and Foreign Missionary	9285 5 2
British and Foreign School	2114 19 3
Christian Knowledge	60225 2 6
Church Missionary	45333 19 10
Church-of-England Tract	649 14 2
Continental	2133 15 10
Foreign Propagation	27622 1 0
Hibernian	8 1 3 11
Irish Sunday-School	2653 1 7
Irish Education	36569 11 2
Irish Society of London	363 15 7
Jew's Tract and Book	2659 4 10
Jew's Society of London	1183 18 6
Ladies' Hibernian Female Society	2422 3 0
London Missionary	4019 1 6
Merchant-Seaman's Bible	9 1 4 7
National Education	2615 7 0
Newfoundland Education	2615 2 0
Port-of-London Seamen's	70 0 6
Prayer-Book and Homily	283 3 7
Religious Tract	1781 12 10
Scottish Missionary	12368 17 0
Slave-Conversion	8257 4 3
Sunday-School Union	3023 6 8
West Indian	4233 12 2
Wesleyan Missionary	9761 5 8
	28046 9 7
Total	\$471,960 19 0
or	\$2,108,827

LONDON RELIGIOUS TRACT SOCIETY.

TWENTY-SIXTH REPORT.

The number of Tracts issued from the Depository, during the year, appears to be upwards of 10,500,000; being an increase beyond the preceding year. This amount does not include the Tracts printed at your expense in foreign countries; and, on a careful review of the issues and grants of your Society, your Committee can venture to estimate, that the number of your publications distributed, in all languages, since the establishment of the Society, exceeds ONE HUNDRED MILLIONS. The new publications of the year are as follows:—

General Tracts, 14—Hawker's, 1—Hand-bills, 4—Broad Sheets, 5—Children's Books, 15—Short Stories, 8—Spanish Tracts, 12—French, 1—Tract Magazine, 12—Child's Companion, 12—Sermons, 5—the Lollards, 7—in all 96.

The *Tract Magazine* and *Child's Companion* continue to receive the patronage of your members. The circulation has increased: during the year, 206,000 of the Magazine and 93,000 of the Companion have been issued. The *Child's Companion* is not intended exclusively for the use of Sunday Schools. It will be found a valuable addition to the works put into the hands of the children in private families, and attention is given that its contents shall be suitable to every rank.

Since the year 1808, the Society has printed Tracts in FORTY-TWO different languages.

BIBLE SOCIETIES.—FRANCE.

The Protestant Population is scattered along the four frontiers of the kingdom; but, excepting in the capital, few are to be found in the interior of France. A census has been taken, which gives their number at 722,329 souls; of whom 509,348 are Calvinists, 212,981 are Lutherans, and the Calvinists are ministered to by 269 pastors, and the Lutherans by 219.

The whole number of Bibles and Testaments, disseminated through the instrumentality of French Protestant Bible Societies, since 1818, among the 180,000 Protestant families of this kingdom, is not much above 40,000. This is but a very scanty supply, when compared with the known wants of those portions of the population which have been examined into; such as at St. Hippolyte, in the department of the Gard, where, among 531 souls, only 100 Bibles or Testaments were found. Even allowing ample for the circulation made in various ways before the establishment of the Bible Society, it is to be apprehended that more than half of the Protestant families are still without the Bible!

Russia.—With mingled feelings of regret and delight your Committee now turn to Russia—regret, at the difficulties, which have arisen in that quarter—and delight, at the retrospect of the labours of the Russian Bible Society. His Excellency Prince Galitzin having resigned the office of President, His Eminence Archbishop Seraphim has been appointed his successor by an Imperial Rescript. Your President at the request of the Committee, has addressed the Archbishop on this important occasion. At the first Meeting of the Committee at which his Eminence presided, the Members present rose and congratulated him; and in reply, he expressed a lively hope that the Lord would be pleased to shower down His blessing on the united and important labours of the Committee, and vouchsafe to them His almighty aid. His Excellency Prince Galitzin has written to your President a Letter expressive of the interest felt by him in all the operations of the Bible Society in every part of the world, notwithstanding he has resigning the situation which he before occupied.

In the space of Eleven Years, the Society has purchased or printed Versions of the entire Scriptures, or the New Testament, or parts thereof, in forty-one different languages or dialects, and distributed 448,109 copies; and has collected and received 3,711,376 rubles; and here are, in different parts of the Empire, 389 Committees, which mutually co-operate; and, in union with the St. Petersburg Committee, like numerous arms of one and the same body, dispense throughout the whole extent of the Russian Dominions the Bread of Life. Among its most important Versions, that into the Modern Russ certainly deserves to be mentioned; 50,000 of the Modern Russ and Slavonian New-Testaments have been published, and 20,000 of the Modern Russ alone.

PHILAGATHOS

LIGHT SHINING IN DARKNESS.
The inquiry after my translation of the Old Testament, (says Dr. Leander Van Ess,) exceeds belief, from Clergymen as well as from the Laity; since there are no other Catholic translations in German, excepting such as are filled with notes and comments; and in general sell at a very high price, which cannot be paid either by Clergy or Laity in these times of distress. The demand for my Version when fully completed will be so considerable, that 100,000 copies will be required. Wherever my New-Testament has found access, and Christ is revealed by its perusal, the people are anxious to seek Him also in the prophecies and types of the Old Testament. I receive letters by every mail, containing applications for copies.

I feel grateful for the cheerfulness and delight with which I am enabled to labor in the service of the Lord. He has been pleased to open fresh channels for the circulation of His Holy Word, and I bless God that my health continues good.

Since the publication of my pamphlet, beginning "O ye Priests! give and explain the Bible to the people," the desire to read the Word of God is remarkably augmented among Catholics far and near. Many Catholic Clergymen have been led by it to adopt more genuine Christian sentiments. The Lord appears to accompany my little work with His blessing; so as to prove the means of reconciling many of my opponents, or at least of softening them.

Ah! how do I pity the people who cry for bread, and no one is there to bring it unto them; and ah! with what desperate and visibly-determined opposition do not the Powers of Darkness act against the Light of the Gospel, while they witness its increased dissemination! But the Word which was in the beginning & by which all things were made, will remain as heretofore, the Life and Light of mankind. That Eternal Love is well able to chain the foe; and so to circumscribe his kingdom, that he shall have no more power than what is given unto him. Even now, God be praised! his attempts are ineffectual to banish from the Christian's breast a hunger after the Bread of Life; nay, the longing after it is stronger and livelier than ever among the Catholics, in proportion as it is attempted to be put down by Ecclesiastical Interdicts. Inquiries are continually making after the newest editions of the Bible in foreign languages.

It is often good and useful for us poor mortals to be crossed in our wishes and expectations; we are then more inclined to tear ourselves away from our fellow-creatures, and leaving the world to itself, are urged on to take refuge alone, through faith and prayer, in the unchangeable will of our God; so that these very storms and tempests prove a real gain to the soul. [Lond. Miss. Reg.

From the Congregational Magazine.

LETTERS FROM MR. WHITEFIELD.

Letters of friendship, written by eminent ministers and private Christians, with all the freedom of unrestrained confidence, furnish the most interesting illustrations of their religious character, and supply many facts and dates which elucidate the history of the church in the times to which they refer. The following are now first published.

From the Rev. G. Whitefield to Mr. Savage.
Exeter, (Eng.) Oct. 31, 1743.

MY DEAR SIR.—I heartily rejoice that our Saviour has heard prayer, and given you a son. For this I have not failed to thank him. I pray our Saviour to bless him much, and to teach you and your dear wife how to order him. I find it a weighty matter to be a father, and a great thing to nurse a child for God. I desire your prayers in this behalf. God willing, you shall have mine. I think, dear Sir, there is somewhat peculiar in our acquaintance. I have had a particular value for you some years; and though I have not seen you yet, my love has increased. Your coming to me, before I left town, was extraordinary: it was of wonderful service, and strengthened my faith and confidence in a prayer-hearing God. Oh, Sir! very dear Sir! who is like unto our God, glorious in holiness, fearful in praises, continually doing wonders! Thanks be to his great name for all his mercies! but, above all, for that mercy of mercies, Jesus Christ! You and I, dear Sir, are much indebted to divine grace, and yet how unthankful am I! alas, how unthankful! Indeed I feel myself to be the chief of sinners, and less than the least of all saints; and yet (Oh, infinitely condescending love!) Jesus delights to honor me. Here is a large field of action in the west; all quiet, and the people fly to the gospel, as doves to the windows. I am just now going to preach sixteen miles off, or I could write much. I thank you for writing to me. I felt your love for the writer, and can, in great sincerity, subscribe myself,

Very dear Mr. Savage,

Most affectionately yours, G. W.

II. Piscataqua, (Portsmouth, N. H.) March 2, 1744-5.

VERY DEAR SIR.—Your peculiar kindness to me, before I left London, has been much upon my heart ever since I left England, and calls for a particular acknowledgment, though so many miles off. Indeed, I have loved you several years, in the bowels of Jesus Christ, and have often interceded for you and yours before the throne of grace. Oh, that this may find you dear soul, my dear Mr. Savage, happy at the feet of Jesus! I think this leaves me and mine in that situation. Oh, help us to praise our common Father, for he has been exceedingly kind to us! He has delivered us out of the great deep, and brought me from the gates of death, through which I was going triumphantly, and enables me to preach the everlasting gospel to abundance of souls. There is much opposition from some quarters; but no weapon formed against the cause of God has or can prosper. Wondrous things have been done in and for New England. Greater things, I believe, God is about to do for it. I can scarce tell when I shall go out of it. Here is a glorious field of action before me. I know you will pray for me, that as my day is, so my strength may be. This is my prayer for you, my dear Mr. Savage. My dear wife joins in sending you and yours most cordial salutations; and, wishing you the best of blessings, I subscribe myself, very dear Sir,

Your most affectionate obliged Friend,

Brother, and Servant in Christ,

To Mr. Savage. GEORGE WHITEFIELD.

III. Port Isaac, (Eng.) March 14, 1749-50.

MY VERY DEAR FRIEND.—Shall I return to town, without sending one whom I so dearly love a few lines? It must not be. And now what shall I say? An all-wise Redeemer keeps your family still in mourning; the dear Mr. Andrews is gone. May his death be a means of quickening my tardy pace, and my working with more life in my Lord's vineyard! Every day the work increases upon my hands; and had I a hundred bodies, all might, and, through grace, all should, be employed for the blessed Jesus. Words can not well tell you the many delightful seasons the Great High Priest hath vouchsafed to give his people, since I left London. In Gloucester, Bristol, and many places here in the West, the word of the Lord has run and been glorified. Many thousands attend! and, could I stay, I find the way is clear to most, if not all the great towns in Cornwall. There are hundreds of awakened souls in these parts. May the Lord Jesus thrust out more laborers into his harvest! May your soul, and the soul of your yokefellow, and little daughter, my dear, dear friend, prosper! Forget me not at the throne of grace. You pray, and through the Lord strengthening, I will go on

fighting. God grant I may die in the field! May the Lord keep me from flagging in the latter stages of my road! But I must not enlarge. Ere long, perhaps, I may see you. But whether present or absent, you or yours are never forgotten by, my very dear Mr. Savage.

Yours most affectionately,

in our common Lord, G. W.

IV. Rosedale, June 14, 1750.

Neither distance, place, time, or even eternity itself, will ever be able to erase that love that he who is altogether lovely hath put into my heart, years ago, for my dear Mr. Savage. I believe it is reciprocal; and though business, and other avocations, prevent our frequent interview, yet in heaven our mutual love will be known, and we employed in praising the God of love for ever more. Till then, I desire to work hard for him here below. It is very pleasant, and our Lord causes it to prosper in my unworthy hands. Great is the harvest, indeed greater than ever. It is supposed, that in Yorkshire, in about a week, above 60,000 souls heard the gospel. On Whit-Sunday, Howarth church was almost thrice filled with communicants. We had a feast of fat things. Even in Manchester, some, I believe have listed under the Redeemer's banner. All was quiet there. I am now going to Kendal and Whitehaven, to beat up for fresh recruits, and to exhort those that have already listed, to have been good soldiers of Jesus Christ. This is a petition I beg my dear, dear Mr. Savage to put up for me. Fain would I die fighting. Fain would I hold out to the end. Fain would I be kept from flagging in the latter stages of my road. Jesus is able to do this for me and you. And he is faithful who hath promised, and he also will do it. Let us then, look up, my dear brother, my dear friend, and go on our way rejoicing. I command you, and your dear yokefellow, and dear little maiden, to his never failing mercy. I send you as hearty good wishes as ever came from the soul of one friend for another, and why? Because I am, my very dear Sir,

Yours most affectionately,

in our eternal Lord Jesus,

G. W.

MISSIONARY INTELLIGENCE.

DEATH OF MR. FISK.

From the Missionary Herald for April.

The following communication from Messrs. Bird and Goodell, the only American Missionaries now in Syria, announcing the decease of their excellent fellow laborer, the Rev. PLINY FISK, will be read by many with weeping interest. It is addressed to the Corresponding Secretary.

Beyroot, (Syria.) Oct. 25, 1825.

DEAR SIR.—Never did we sit down to write you with such deep feelings as at the present moment. Never have we had occasion to communicate events so materially affecting the interests of the mission.

It was on Tuesday, the 11th inst. that brother Fisk first spoke of being ill. He supposed he had taken cold, but pursued his studies as usual, and, in the afternoon, walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the Scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr. Goodell (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. His hopes were, however, disappointed. He passed a restless night, and on Wednesday the 12th, had, towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the prostration of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night; but we were again disappointed. This night was more restless than the preceding.

Thursday, 13. He appeared much better during most of the day, and was able to attend our weekly prayer-meeting, with which he afterwards expressed himself much gratified and refreshed. Towards night, he became exceedingly uneasy, and some incoherent expressions betrayed a disordered state of his mind.

Several succeeding days and nights were passed much in the same manner. His nights were regularly restless and tedious, but by day he seemed tolerably comfortable, sitting up, enjoying conversation, and taking part in it, frequently desiring the Scriptures to be read, remarking on the greatness & importance of the subjects treated of, and enlarging particularly on the preciousness of the promises. Hymns, which we often read, or sung, at his request, always seemed to revive his spirits, and awaken in him feelings of devotion.

To different individuals of his acquaintance, he often let fall such remarks as showed where his own mind was fixed, and such as tended to lead theirs, also, to useful reflections. To his Arabic master he said, "You have been teaching me grammar, but here I am taught a higher branch of knowledge, humility, submissiveness & patience." To another friend he remarked, that it was useful sometimes to be brought low on a bed of sickness. It was in itself a trial, but we had in the midst of it this glorious consolation, that we could apply to an all-sufficient Redeemer for support.

His case, as yet, did not appear particularly alarming. Nothing to human view, was wanting but some skilful physician to prescribe for him a few simple remedies. No such physician was at hand. Dr. Dalton, from the Jews' Society, would have been the man we wished, but he was at two days distance; and the circumstances of his family were such, as to preclude every hope that he could leave it. We looked with some confidence to the divine blessing on the feeble means, to which our own experience, and a few standard medical books, directed us. We lifted up our hearts with our voice unto God in the heavens for deliverance. Perhaps our prayers were hindered by the presumption, that the great Head of the Church would not remove from the mission one, who was to human view, so important, and even necessary to its prosperity.

Wednesday morning, 19. He rose, as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep; but we have since suspected, that what seemed to be sleep, was chiefly stupor. His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said, with a desponding air, to one of us, who stood surveying him, "I don't know what you think of me?"—Together with restlessness and head-ache, his fever was accompanied, this evening, by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Happening to touch the leeches on his face, he exclaimed, "Oh, what is here?" When told, "O," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed, but in taking off his gown, he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied "This is such a brother, & this is such an one." "O yes," said he, "the best friends that ever I had in my life, I am sure. God bless you." This was a terrible night of constant uneasiness & delirium.

Thursday morning, 20. It being evident that

he was much reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the church. Mr. Goodell asked, if he had any particular word of comfort, or of exhortation for his family friends, his brothers, sisters, father.—At this last word he was sensibly moved; "Oh, brother Goodell," said he, raising his hand to his eyes, "my father, my father,—my father—(he paused). But he'll hear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

Hoping that he might yet continue a day or two, we despatched a messenger to Sidon, to a physician with whom Mr. F. had some acquaintance, and in whose skill he expressed some confidence.

During the course of the day he conversed much, and with the full command of his reason.

"It is now," said he, "about seventeen years that I have professed to be a servant of Christ. But O how I have served him—with many haltings and stumblings and sins. Were it not for the infinite merits of Christ, I should have no hope—not one among a thousand of my words has been right—not one among a thousand of my thoughts has been right." We asked if he could not give us some directions how to live and labor in the mission. "Yes," said he, "it is done in a few words; live near to God, dwell in love, and wear out in the service of Christ." He had no particular plan to recommend for the conduct of the mission,—but with regard to the station at Jerusalem, should be sorry to have it given up, though he did not see how it could be well avoided, until we should be reinforced by other missionaries. He dictated letters to his father, and his missionary brethren, King and Temple—wished he had a catalogue of his books at Jerusalem, that he might select a suitable one for his father, but could not think of any.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual Thursday prayer-meeting. We proposed to observe the season by his bed-side, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but I wish you to read me some portions of Mrs. Graham's 'Provision' for passing over Jordan." We read, and he made suitable remarks. Where it is said, "To he where thou art, to see thee as thou art, to be made like thee, the last sinful motion forever past,"—he anticipated the conclusion, and said with an expressive emphasis, "That's heaven." We then each of us prayed with him, and he subjoined his hearty "Amen." We had asked what we should pray for, as it concerned his case. "Pray," said he, "that, if it be the Lord's will, I may get well to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonor God by my dying behaviour." He afterwards begged to hear the hymn, which he had formerly sung at the grave of Mr. Parsons.

As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him, and around him, he spoke out saying, "I know not what this is, but it seems to me like the silence that precedes a dissolution of nature." His fever began to creep upon him. We saw again, the spasmodic affection of his muscles. "What the Lord intends to do with me," said he, "I cannot tell, but my impression is, that this is my last night." We hoped not. "Perhaps not," said he, "but these are my impressions."

The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commanded her "to Him that was able to keep her." Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips, such as, "The Lord bless you for all your kindness."—"I shall wear you all out."—"Were it not for these kind friends, I should already have been in my grave."—"How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syria."

The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me than I expected." "Perhaps there may be some hope of my recovery—the Lord's name be praised." He often checked himself for sighing, and speaking of his pains, saying, "I know it is weak, and foolish, and wicked." Once, after a draught of water, he said, "Thanks be to God for so much mercy, and let his name be trusted in for that which is future." On two or three occasions, he exclaimed, "God is good—his mercy endures forever."

At midnight he asked the time—hoped it had been later—and, at 3 A. M. (Friday 21.) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning, with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. "Not so much as I could wish—I am extremely weak." But when you have been able to do so, has the Saviour appeared precious to you? "O yes, O yes, O yes." "One of the sisters," continued he, "has been reading to me some precious hymns respecting Christ and his glory;" then fixing his eyes steadfastly towards heaven, he repeated the words, "Christ and his glory."

At 6 o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commanding his soul to him that gave it. He had inquired anxiously if the doctor had not come. He came at 8, but Mr. F. was insensible. He approached the bed side. "Here is the doctor," said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but not to abandon him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice water. One hour after, to our small joy and encouragement came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

Thursday morning, 20. It being evident that

Saturday 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognized him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us that he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarce had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed-side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that eternal Rest, that remaineth for the people of God.

We sang part of a hymn, and fell down to give thanks to him that liveth and was dead, and hath the keys of hell and of death, that he has given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians, respecting the resurrection, was read in Italian, & a prayer offered in English, in presence of a more numerous & orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our dear brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to him, but to us, the loss seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.—The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining, and enforcing the doctrines of the Gospel,

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RECORDER & TELEGRAPH.

BOSTON, APRIL 7, 1826.

RELIGION IN THE WEST.

A "Western Baptist" having filled some dozen or 20 columns of the Christian Watchman, in attempting to show (as far as we can understand his object) first, that the western country is well provided with religious instruction, and therefore that Congregationalists need not trouble them to send out Missionaries—and secondly, that it is not well provided with religious instruction, and therefore that it is the duty of Baptists to exert themselves in sending out Missionaries— we have had the curiosity to glance over our files from the beginning of 1825, for the purpose of ascertaining from what source, so far as this publication is concerned, were derived the documents against which he is pleased to direct his attack. He attributes them chiefly to theological students; who, he appears to think, know little or nothing of the subject, and therefore only do mischief, instead of good, by their ill-judged communications.

Now we shall admit, that between the above mentioned period and the present, there have been a small number of communications from precisely the source imagined—not however copied in the detail of facts, any farther than they embodied extracts of letters from the western settlements; but urging, on the strength of facts already known, the importance of increased efforts in behalf of those settlements. Yet much the greater part of the documents in question came directly from the western country:—from those who could not but know the state of things around them, and who would be the last persons intentionally to deceive. Among these are Rev. Isaac Reed, missionary in Indiana—"a pastor of two feeble churches on the borders of an immense moral wilderness"—Rev. Charles S. Robinson, of Missouri, from whom we have been favored with three different communications—Rev. Dr. Blithe, of Kentucky, [extract of a Sermon]—"a layman" who has resided seven or eight years in Missouri and Illinois—a clergyman who has travelled extensively through the Western States, writing from New-Orleans—a clergyman writing from Michigan Territory—a lady of Illinois—a settled minister of Kentucky—an inhabitant of the West, precise location not known—a citizen of Michigan territory—Rev. J. W. Ruggles, of the Oakand Co.,—a Missionary of the Connecticut Missionary Society stationed in Ohio—Rev. Dr. Blackburn, Louisville, Ky. [extract of a Sermon]—Rev. J. M. Ellis, Illinois.

We are willing this testimony should be weighed in connexion with that of the "Western Baptist," or with any other testimony which is likely to be presented, and then leave the decision to the public. A man may sit down in his study, & make arithmetical calculations about population and ministers—and when he rises from his figures, he may suppose he has settled the point, that there is no great deficiency of religious instruction in any part of the land. But those who are the subjects of this "famine of the word of God," will not be so easily convinced. They know that the sound of the preached Gospel does not reach their ears, nor those of their children; and because some are found who feel and mourn over this wretched kind of destitution, therefore it is that we have such frequent appeals to the hearts of Christians for relief. And because an occasional missionary pioneer, passing through a destitute section of country, sees the spiritual wants of the people and feels for them, therefore it is that these earnest entreaties are heard.

Now where is the difficulty, since the "Western Baptist," in his closing numbers, seems to admit that there is need of more ministerial labor in the West, and since almost every week brings testimony to the same effect,—where is the difficulty in the harmonious co-operation of Baptists, Congregationalists, Methodists, and all other denominations of true Christians who are willing to engage in the work. Admit, if it be desired, that in some particulars they differ from each other; call these particulars, if you please, important; yet, since the same Holy Spirit vouchsafes his presence to each, by renewing multitudes of souls to himself, why should either be excluded from the field, while so much ground remains unoccupied. It will be time enough to fall out by the way, when Missionaries or pastors begin to write back, that they can find nothing to do, without infringing upon the charges of others.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

It is now some weeks since we announced that the formation of such a Society was contemplated. The first public meeting on the subject, was held Jan. 10th of the present year, in the Vestry of Park Street Church. It was there resolved, after due consideration—

1. That it is expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the intemperate use of intoxicating liquors.

2. That an individual of acknowledged talents, piety, industry and sound judgment, should be selected and employed as a permanent Agent, to spend his time and use his best exertions, for the suppression and prevention of the intemperate use of intoxicating liquors.

A committee of ten was appointed to devise a plan for carrying into effect the design of these resolutions, and report at a future meeting. Accordingly, on the 13th of Feb. a meeting held as above, the Committee reported the following Preamble and Constitution:

AMERICAN EDUCATION SOCIETY.
Received into the Treasury for the month of March.

Auxiliary Education Society of Charleston, S. C. Received of J. Tyler, Treasurer, viz.

Miss Eliza Ryan, \$5 Mrs. Jas. Matthews, \$5

Collected in Ashby, Mass. 10 50

Collected at Monthly Concert. 8 50

Collected in 3d Congregational Soc. Portland, 30 00

Collected in Rev. Dr. Payson's Soc. do. 115 00

Widow Peale, South Parish in Reading, 2 00

Friends Friend, Needham, Mass. 2 pr. socks, 125 00

Collected from individual members of church, afterwards, 65 01

Deas. L. 10 00

Silas Parsons, Swaney, N. H. 4 00

Joseph Mitchell, Boston. 2 00

Found in Rose, Mass. 3 pr. socks, 125 00

Ladies in Concord, N. H. surplus fund after the ap- 40 00

portionment of \$0 dollars to constitute their Pa- 5 00

tor & Late Member, 5 00

Annual Subscriptions.

Richard Cobb, Esq. Boston, 100 00

Stephen Goodloe, 5; Rev. Joseph Emerson, 2, 7

Life Subscriptions.

Rev. W. Stiles, Edisto Island, \$7C. from

Mrs. Fannie C. Sealock, 40 00

Rev. N. Bouton, Concord, N. H. from Ladies and

Monthly Concert, 40 00

A. P. Cleveland, Treas. No. C, Water St. —

near the Post Office, Boston, Mass. \$800 33

the 5th to the supervision the Society shall have over the measures pursued—the sixth defines the duty of the President—the 7th those of the Executive Committee. As there is nothing peculiar in the duties they describe, we omit them for the sake of brevity.]

ART. VIII. The Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interview, to members of the Society, to physicians, and others, and to consult and cooperate with them for the purpose of guarding them against their influence against the evils of intemperance, to take pains, in all proper methods, to make a seasonable and salutary impression in relation to this subject, on those who are favoured with a public and refined education, and are destined in various ways to have a leading influence in Society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian Churches, to parents and guardians, to children, apprentices and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on human, on reputation, and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present & the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient toward the forming a voluntary association for the purpose of preventing the evils of intemperance, and to procure, at labor, all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure, and to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that, in the end, temperance, with all its attendant blessings may universally prevail.

And it is always of deep regret, that when the American Sunday School Union came forward with great liberality, offering their means and offered fifteen dollars for the best written Tract on the duty of professors of religion to consecrate their property to the spread of the Gospel, 46 able pens began to move, and a Tract was produced that will compel every candid reader to acknowledge it his duty to give according to his means, however reluctant he may be to comply.

But it was a matter of deep regret, that when the American Sunday School Union came forward with great liberality, offering their means and offered fifteen dollars for the best Essay on the same subject, the best qualifications and fifteen dollars for the best Tract, the qualifications and duties of Superintendents and Teachers, and during the three months in which they were to be sent out, only one made its appearance; and that during four months additional time, only two were received, and these few, for the greatest liberality, could not in consequence award the premium to any one of them on the last subject.

And now, what reason can be assigned for the great indifference excited in the first subject, and the almost entire indifference to the last? Is it because Sunday Schools are of no importance? or is it because the subject is so contracted, that it gives no opportunity for the display of genius and intellect? Is it of no importance that ignorant children should be instructed—that vicious children should be reclaimed—that pious parents should be assisted to train up their little ones for God—that the awful link which connects ungodly parents to their children, causing the curse to be brought upon them under the influence of religious truth? Is it of no importance that our youth should be educated to understand the instructions they hear weekly from the pulpit; that they should become Christians; and thus be prepared to be the comforters and supporters of their family circle to which they belong, and eventually of every family in the land?

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POETRY.

For the Recorder and Telegraph.

Washington City, March 21, 1826.

MESSRS. EDITORS.—The following lines were suggested by the circumstance of a poor distressed slave, applying to my husband to purchase her child, who had been sold, for some offence, to a Georgiaman. Although deeply touched at her grief, we could not relieve it. Being a mother myself, and then nursing a young and tender babe, was naturally led to sympathize with this cruelly bereaved mother. My thoughts recurred to the period when her child, young and tender like mine, was tended by its mother with all the fondness which I was then exercising towards my own. Oh! thought I, could she have foreseen what would be its future destiny, how would it have embittered the pleasing task. I have attempted to express what her feelings would have dictated, had she foreseen the sale of herself or child. My own feelings are but faintly expressed—what I send was only intended to relieve them for the time, as I could not aid the unfortunate, needed some vent. It would have remained by me still, but for a circumstance which occurred the other evening, which again excited my feelings to indignation. As I was walking out, there passed me in the street (yes, in one of the streets of the city of Washington, the metropolis of these free and independent States,) one of those terrible beings called a Georgiaman, by the poor affrighted blacks, but I shall call him a *dealer in human flesh*. He was in a gig, and had two children, whom no doubt he was tearing from their parents! Oh how I wished for a voice of thunder, to peal through the vaulted roofs of our Hall of Legislature, to rouse every sleeping conscience, & to warn every cold heart in the cause of suffering humanity. One would think that patriotism alone, would recommend the cause of Emancipation, to the heart of every true patriot; for what contaminates our country's glory so much as the slavery now existing in it!—Shall the proud Briton who strove to enslave us, boast that "no sooner does a slave tread the shore of his happy land, than the chain falls off!" While we, who glory in our liberty, suffer them to be led manacled through our streets? As a drove who were chained, two and two, were passing the Capitol some years ago, seeing the members leaving it, they struck up, "Hail Columbia." What a cutting sarcasm!

I am a woman, gentlemen, and know but little of politics; but could not *something* be done to aid this righteous cause?—If you think the enclosed lines calculated to interest one in favor of a race so crushed and degraded, give them a place in your excellent and highly useful paper.

Respectfully yours,

MELISSA.

A SLAVE MOTHER'S ADDRESS TO HER INFANT.

Dear smiling one, thy mother's joy,
Spite of these bonds and cruel chains,
Her heart will triumph in her boy,
Unfetter'd there the mother reigns.
But ah! no father's hope art thou;
(Weep not, he loves thee dearly.)
But to the yoke his neck must bow,
Treb'l'd now, 'twill press severely.
Unconscious babe, thou smil'st with gladness,
And thy poor mother smiles with thee;
But ah! my heart is full of sadness,
Which none but God above can see.
Thy little playful ways beguiling,
So full of nature, sport and glee,—
Those sparkling eyes forever smiling,—
Oh! how they say, "An I not free?"
No, thou wert born to prospects dark,
Darker than was th' Egyptian night;—
Tho' sound now, as morning lark,
And thy poor mother's delight.
Alas! I may not call thee mine,
Tho' mine thou art by nature's tie.
Nature's fond claim I must resign,—
Ah Christians! can you tell me why?
Now I may fondly press, and hold thee,
To my poor aching, anxious heart,
Soon I may hear, my master sold me,
And then, *forever* we must part.
I to some distant land must go,
Where'er my cruel buyer leads,
There to fill up my cup of woe—
But most for thee, my bosom bleeds.
To leave thee *orphan'd* thus behind,
Poor trembling child, would break my heart;
Ah! sooner could I be resign'd,
Should death asunder bid us part.
Or thee, poor child, perhaps they'll sell,
My hapless, unoffending boy;
Alternate fears my bosom swell,—
Portending ill my peace destroy.
Oh! thou, who dwell'st above the sky,
Do we not bear thine image too?
And for us too did Jesus die?—
In that dear name then, let me sue.
Oh God! behold our *injur'd* race,
Bowed down in infamy and woe.
Quick send some messenger of grace,
Let the whole world thy justice know.

MELISSA.

For the Recorder & Telegraph.

In woman's spirit then there glows,
Nor ardent thought, nor holy love;
No fancy lights her glowing brows,
Nor fervent prayer ascends above!
A lip perchance, with beauty fraught,
Has curled with smiles of scorn and glee,
And one has seen, that woman's thought
Is cold—"and light as vanity!"
But I have heard the note of feeling
Warbled in woman's tones of love;
The passion'd murmur deeply swelling
From woman's lip—To him above.
It was a still and solemn hour,
When twilight rays were softly blending
Their mellow light, on hill and tower,
With day's last gleam to heaven ascending.
One lovely group was bending there,
With silent lip, and tearful eye,
While erst the still, deep voice of prayer,
Rose with its solemn melody.
Devotion's flame had tinged each cheek,
With the warm, bright flush of feeling,
And o'er those brows of beauty meek,
High thoughts of heaven were stealing.
'Twas not a faded, broken flower,
Whose fragrance then arose to heaven;—
The first sweet blossom of life's hour,
In its young bloom to God was given.
And it was many youth who there,
Far from the haunts of mirth and glee,
Breathed forth to heaven, the solemn prayer
Of fervent, holy ecstasy!

I tell thee no!—'tis not for man,
With eye of pride and lofty brow,
To leave hope's bright and glowing plan,
In the lone place of prayer to bow.
But there was woman's fragile form,
Her lip of love, and eye of light,
And woman's hope, with beauty warm,
And woman's thought, with fervor bright.
'Twas woman—she in whose light soul,
No sacred flame of rapture glow,
Within whose heart no thought may roll,
Of deep-ton'd feeling's solemn flow.
Ah, men may smile at the fervent prayer,
And the lonely praying band despair,
And say there's no thought or feeling there,
But God accepts the sacrifice.

HELEN.

MISCELLANY.

For the Recorder & Telegraph.

IMPORTANCE OF MAKING WILLS: Together with the law of Descent in respect to Property, when no Will is made.

MESSRS. EDITORS.—I was pleased to notice in your paper of the 17th ult. a communication on the importance of making a will. The conduct of many Christians, in this particular, has appeared to me strangely inconsistent with their duty. They have solemnly devoted a certain portion of their property to the Lord, and its income they sacredly appropriate to the promotion of his cause; but whilst they have conscientiously set apart this portion of their substance, and made it over to their Master as his, they neglect to appoint some faithful fellow servants, who, when they are called home, may succeed them as stewards of the talents which God has committed to their care,—talents which they are not only bound themselves to improve, whilst stationed at the various posts of duty assigned them by their Master, but which they are under equally solemn obligations to dispose of in such a manner that they will still be employed in promoting the cause of the Redeemer, when they are discharged from the trust that has been confided to them. Most men are unwilling to think of this subject; they are unwilling to make any arrangements which have an immediate reference to their departure from this world which they love so well, because it forces upon them too near a view of the King of Terrors, from which they shrink back with dread. But such weak fears ill become the Christian: he professes to believe, that death is but the messenger of his heavenly Father sent to release him from the troubles of the world, and to admit him to the joys of heaven. He acknowledges it to be his duty to live in constant readiness to depart hence; but how little do any of us manifest our practical belief of these truths; and perhaps in no one particular, which effects the things of time only, do mankind, Christians and men of the world, so generally neglect the duty of preparing for their departure, as in reference to the business of making a will. There are cases when it would perhaps be unnecessary for a man to make a different disposition of his property from what the law would make—but there certainly are many cases in which a man is not only guilty of sinning against God by such neglect, but is also guilty of great injustice to some near relatives, who by the provisions of the law would derive no benefit from his estate—however large. Perhaps an aged parent is left entirely destitute of the means of subsistence—perhaps a brother or sister, whom it has pleased God to visit with heavy and oft-repeated misfortunes, might have been made comfortable by a small provision which would not be felt by the heirs of him who gave it. Such cases, and others of a similar nature, are by no means of unfrequent occurrence. And if the considerations to which they are calculated to give rise, were allowed their due weight, I am satisfied there would not be so many instances where the last hours of good men are embittered by the anxious cares which harass them about their worldly concerns.

I fully believe with your correspondent, that every one should have a correct knowledge of the disposition which the law will make of his property, unless he directs otherwise by his will. I therefore send you the following statement of the law as it exists in Massachusetts, relative to the descent of the property of a person dying without a will.

1. *As to the Real Estate.*—It descends in equal shares to the children of such intestate, and to the lawful issue of any deceased child by right of representation; (that is, such issue receive the share which would have fallen to their parent.) And when the intestate leaves no issue, the same passes to his father; and when he leaves no issue nor father, the same passes in equal shares to the intestate's mother if any, and to his brothers and sisters, and the children of any deceased brother or sister by right of representation: and if the intestate leave no issue, either brother, or sister, then the same descends to his mother, if any; but if there be no mother, then to his next of kin in equal degree, and when there is no kindred, the same passes to the Commonwealth for want heirs; but the intestate's widow is in all cases entitled to her dower, that is, to the use of one third part of all his real estate, for her life.

2. *As to the Personal Estate.*—This is distributed to the same persons and in the same proportions that the real estate descends; except that the widow of an intestate, if he leaves no issue, is entitled to one half of all his personal property.

E. O. C.

A WHOLE MISSION FAMILY LOST BY SHIP-WRECK.

The New Haven Herald gives the following account of the destruction of the whole of the Methodist Mission family stationed at the Island of Antigua, in the West Indies, by shipwreck, in an extract of a letter from a respectable ship master of New Haven, dated,

"Antigua, March 5th, 1826.

"A most distressing and melancholy shipwreck occurred near this island the past week, attended with such circumstances as seem almost incredible; and we can only say, that for the wiest purposes, though often to us inscrutable, the Lord has done it.

"About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist Missionaries from the neighboring islands; from this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar, Rev. Mr. Osake, Rev. Mr. Jones, wife, and infant child.—They left St. Kitts a few days since, to return to this island, having added to their number Mr. —, another Missionary, and his wife. The vessel in which they embarked, called at Montserrat; the number of the Mission family, at that time, amounting to thirteen souls, as above, including one servant. At Montserrat, their friends advised them to leave the vessel in which they were, (being a dull sailer,) and go on board the mail-boat Maria, then ready to sail for this island. They did so; and a young lady also took passage with them. The schooner which they had left, arrived here seasonably, and brought the baggage of the Mission family, which they did not think best to take out, the ordinary passage being only a few hours. Some alarm, (after the schooner's arrival) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails, and put back. On Friday, P. M. the 3d inst. however, word was brought to town, that part of the wreck was seen on the Weymouth,* with two persons on it. Two or three boats immediately went down to her, and found it to be the wreck of the mail boat Maria, and the only survivor of twenty-one souls was Mrs. Jones, in a state of insensibility. It appears she had been placed by the captain, (Whitney,) between the bow-sprit bits, where she could not wash away. She was in her night dress only, with her husband's cloak or coat, and a sailor's cap on her head. The body of Capt. Whitney (and the only one found) was lying near the wreck. He was buried yesterday. He had not been dead, probably, more than an hour, as he was seen in the bowsprit about 2 o'clock in the afternoon. Mrs. Jones, it is hoped,

* A shoal, about four miles from the harbor, and only half a mile from a small island, called Sandy island.

is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbade her being questioned, at present. The following circumstances, however, have been communicated by her.—The vessel struck on the reef, in the night.—Three or four days had elapsed when she was taken off. Mr. White, his wife, three children, and servant, were all swept away together, clinging to each other; Mr. Hilliar attempted to swim to Sandy Island, and was drowned in her sight; his wife died on her lap, the night before she was taken off, and was washed away. As returning recollection opens to her the horrors of the scene she has witnessed, I am told she often exclaims: "O Captain Whitney, why did you save me?"—She must, indeed be an unhappy, lonely woman; and time can never efface from her mind the remembrance of this mournful event. She is undoubtedly most to be pitied, for we have good reason to indulge the hope, that her kind friends are in heaven—that the scenes of Weymouth Shoal were but a passage to the haven of bliss. Dark, deep, and mysterious, are the ways of a righteous and unerring Providence! With wonder and astonishment, we behold a delicate, slender woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, supported, while hardy seamen were dying around her, and finally, the sole survivor of twenty-one persons! We see, in a few short hours, the whole Mission family of this island, called from their earthly labours, but to receive, as we trust, a heavenly reward: but who can stay his hand? or who shall say to the Supreme Governor of the Universe, what dost thou? "Shall not the Judge of all the earth do right?"

AMERICAN TRACT SOCIETY.

This Society has now advanced in stereotyping, to its 127th Tract, which is the last Tract in the fourth volume; each volume comprising four hundred pages. The Publishing Committee have proceeded in their arduous and responsible labour of selecting, to the end of the *fifth* volume; and it is hoped, that not far from the time of the Anniversary in May ensuing, six volumes will be completed. At the end of the sixth volume it is contemplated to insert an Alphabetical Index to the Tracts, in the whole six volumes; which, together, will form a most interesting and valuable accession to the practical part of the religious library of every family; and will afford, neatly bound, at the very low rate of \$ dollars for the six volumes.

The expense of stereotyping the Tracts for these six volumes, and printing an edition of 4,000 copies of each, exceeds *seven thousand dollars*, exclusive of all expense for agency, and other incidental. But less than this, as a Society for the country, and having almost all the principal Tract Societies in the country now depending, or in a few weeks to be depending, on it for supplies of Tracts, it is believed the Society cannot do less, & fulfil the sacred obligation it has assumed.

To every decided friend then of an Institution which we believe to become one of the ornaments and blessings of our age—to every one who wishes to *lay one stone in its foundation*—we would affectionately say, Your aid will probably never be so acceptable as *at the present moment*.

In the good providence of God, and by the aid of kind and generous benefactors, the treasury has not yet been entirely empty. It has been, however, and is now so nearly exhausted, as to constrain us to make no provision for proceeding efficiently with its operations *one week longer*: but as soon as funds have been actually needed, they have hitherto been received. We trust it will be so in future; and that, with all the striking evidences of the usefulness of this branch of benevolent exertion before the mind, those who love the prosperity of Zion will not suffer the Society to languish for want of a prompt and liberal pecuniary aid.

Donations and other communications for the American Tract Society, should be addressed to Mr. WILLIAM A. HALLOCK, Corresponding Secretary, No. 3 Cedar Street, New-York.

TRACT ANECDOTE.

The following anecdote, says the Belvidere, (N. J. Apollo,) we have received from a respectable source. In a neighbouring township, a lady (one of the managers of the township Tract Society,) observed a poor labouring man, who had been in the habit of idly frequenting a store near her dwelling, and thinking it might be of service, sent him a Tract, which he received gratefully, and carried home with him. He was unable to read it, not being acquainted with even the alphabet, but immediately set himself about learning, devoted all his leisure to the work, and although but little more than a fortnight has elapsed, he reads with ease the Testament, which he has since bought—has become a steady man; and it may be the means of making him a zealous Christian. This little occurrence may be deemed trifling by some, but by the man himself may be remembered as one of the happiest events of his life.

It is well known that Mr. Sewall's field of labour was discouraging. Yet he ever seemed to be supported by a firm faith that God was able to convert even the barren rock into a fruitful garden. And through his labours, and those of his family, during a year and a half, the time he resided at the Shoals, some improvement has evidently been made; good evidently been done. And could he have continued there, there is reason to believe that the state of those Islands might, in the course of a few years, have undergone no inconsiderable change. But the Lord has no doubt determined wisely. May the bereaved family have the consolations of religion. And may the destitute people be remembered in the prayers of those who have felt an interest in their welfare.

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[American Traveller.]

For the Recorder & Telegraph.

their lives to the work, and let them be liberally rewarded."

Now it is manifest, that to keep up and extend this spirit, periodical information is indispensable. This information is furnished by the American Journal. This work is published monthly, in a pamphlet of sixty four pages, at four dollars per annum, in a handsome style. Its great value is the mass of facts, and store of practical wisdom, which it furnishes. It is not a book of startling innovations, and ingenious theorising. It faithfully records what has been actually done. It is a depository of official reports, and tested experiments. And we are glad to find that the editor, contrary to the opinion of Miss Edgeworth and some other popular writers, considers man as a moral being. He thinks that early education has an immeasurable value, from the fact that the soul exists forever.

We recommend this work to every instructor of youth, who wishes to accomplish his work intelligibly and faithfully. Every parent who loves the little parrtiers around him, will find it for his interest to possess the book; and in a word, all who are wont to view the education of the young as one of the firm pillars on which our public rests, will give his support to a publication so sensible and enlightened as this.

AMICUS J. VENTUTIS.

The Ladies of the "Congregational & Presbyterian Female Association for educating young men for the Gospel Ministry," in Charleston, S. C. have voted \$400, for five years to endow a Scholarship, in the Literary and Theological Seminary about to be established in that State.

OBITUARY.

For the Recorder & Telegraph.

REV. SAMUEL SEWALL.

[Missionary of the Isles of Shoals.]

Messrs. Editors.—I have thought that a more particular account of the death of Rev. SAMUEL SEWALL, mentioned in your paper, would be agreeable to his friends, and to all who feel an interest in the little cluster of Islands which were the field of his labours.

Mr. Sewall left the Shoals, and came to Rye, N. H. on the 16th of Feb.

"One object of his coming was to endeavour to obtain, in the vicinity, subscriptions of timber, &c. for rebuilding the meeting-house" at the Shoals, which had a little previously been burnt down. He was detained at Rye longer than he intended, chiefly by contrary winds, which would not allow him to return to the Islands. His time, however, was not spent idly. He visited the people, and preached to them several private lectures, besides preaching to them on the Sabbath. During the second week of his detention there, he was seized with the prevailing influenza. He so far recovered, however, as to be able to be out, and preach one half of the Sabbath, March 5th. He soon had a return of his disorder; and on the latter part of that week his family were sent for, and had the melancholy satisfaction of arriving in season to be with him in his last hours. He continued to sink under his disease; and on the 16th inst. expired.

Mr. Sewall, in his last sickness, was able to converse but little. "But—what did say?" says a letter received respecting him, "and his whole appearance, manifested much communion with God, and sincere devotion to his service. He spoke with much feeling of the mercies he experienced, and expressed his satisfaction and delight in the government of God. To a question asked him, "with much difficulty of utterance, but with great composure he replied, 'God knows what is best for us.' Whilst we are here in the body, we are absent from the Lord." To his daughter he said, "I am made to conform to the gospel of Christ. I have been brought to my views clearly."

What is said in the same letter respecting Mr. Sewall's last weeks spent in Rye, may be applied to his ministerial life in general. "His preaching, prayers, godly conversation, heavenly temper, and his whole Christian example, have left an impression highly creditable to his Christian and ministerial character, and must have a salutary influence on those who were conversant with him." It is due to the persons concerned, to mention that "his last sickness was at the house of Lieut. Joseph Jenness"!—and that nothing was wanting to his comfort, which could be effected by the kindest attentions of the family and neighbourhood, Doctor Parsons the physician, and Rev. Mr. Porter and family." These persons, and all others who showed Mr. Sewall kindness, will receive the thanks of the Society in whose employ he was engaged. The Rev. Mr. Porter preached his funeral sermon, from I Thes. 4. 18, "Wherefore, comfort one another with these words."

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